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UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIV. CHICAGO, DECEMBER 21, 1899. NUMBER 17.

Encyclopedia Biblica

——EDITED BY——

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UNITY

VOLUME XLIV. THURSDAY, DECEMBER 21, 1899. NUMBER 17

A Christmas Carmen.

I

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sings songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

II.

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

III.

Blow, bugles of battle, the marches of peace;
East, West, North and South let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

—*John G. Whittier.*

A Merry Christmas To Our Readers!

UNITY would fain contribute a quieting thought to the Christmas season. Would that we might invoke the spirit of peace, help our readers to find a calm in the midst of the Christmas strain and tempest, and silence at the heart of the hilarious and oftentimes over-boisterous holiday season. We would like to add to the beauty of the caroling by giving such a method to the gladness as will keep it from running into mad ness. Irregular sound is noise, regulated sound is music. What we need is Christmas music, not Christmas noise. Let UNITY take time by the forelock and hand you a bit of a Christmas sermon before you are lost in the Christmas giving and receiving. Put a thought into your merry-making, if your joy is to become diffusive and permanent. Robert Browning, in his Christmas Eve, describes the experience of a poet, who, by virtue of his thought and refinement, put himself outside of the rude conventicle of a Protestant chapel in London. He stayed outside the great pageantry of Rome, and he could not stand the air of the German professor's lecture room. But the final Christmas wisdom came to him when he realized that the waterless cup would not quench thirst, and that it was unwise to refuse to drink because the water had oozed through a tainted earth, or was colored by the ruddy breccia through which it passed, and he concluded that,

"Better have knelt at the poorest stream
That trickles in pain from the straightest rift
For the less or the more is all God's gift,
Who blocks up or breaks wide the granite seam."

His pertinent questions are ours, and why should we waste precious time in discussing the preacher's merit or demerit? Why should we be disturbed by the posturing or petticoating of the Pope? Why should we doubt that the rarified air of the critic will not bear him through and enable him to find the God of his salvation? Let our fear be only his fear, that we be found unawares attacking the choice of our neighbors, while we ourselves have made no choice. The power of differing is a cheap power that we hold in common with the lowest of men. This power always leaves us outside. Power to appreciate is a power that belongs only to the noblest. Having that power, we dare enter any conventicle, read any creed, join in any psalm and find the same helpful and noble. Let Christmas bring to us new appreciation of those that differ from us, a better understanding of the things we have rejected. At Christmas time, the Christian ought to be at home in the Jewish temple and the Jew ought to be able to sing a Christian Doxology; the Catholic and Protestant ought to pick their fruit from the same Christmas tree, and the chimes of St. Peter be found in tune with the Christmas bells of New England, both serving as melodious accompaniment to the carols of Old England, the chorals of Germany and the noels of France.

Awful is the shock of battle in the Transvaal. The British government seems to have run up against a fact as startling, as obstinate and possibly as educative and revolutionary as that which it ran up against in America in 1776. Then, it was a small and remote territory standing out against a great military power, but the love of liberty was on the one hand, the love of territory, trade and commercial aggrandizement on the other. It was hearthstones against trade then; it would seem to be hearthstones against trade now. Whatever the outcome may be, England has learned once more that it is a solemn thing to let loose the Dogs of War. Would that the lesson might be so bitter that the boasted English-speaking people may never need to learn it again.

The city papers of Chicago gave ample notice and generous reports of the meetings of the religious congress, reported elsewhere, but some of them at least would have had more room and the reports would have been cut down less had they not been deeply engrossed in what seems to us a very futile and meaningless discussion as to the beginning of the century. Let the astronomer of Greenwich figure it out as he pleases, and, doubtless, he knows his mathematics better than the Pope of Rome. Yet the

Pope interprets rightly the common intelligence and common acceptance of mankind. The first century was doubtless irregular enough. No one knows just when they began to count; probably not until the hundred years were well spent. The first century may have had ninety-eight or 106 years in it. Why not hold the first century responsible for that indefiniteness and let 200 begin square and 100 years transpired before they begin to count with the 300s? The 1800s are going and the 1900s are about to begin, of which there will be 100 of them. UNITY editorials at least will begin to count the 1900s with the first of January next, and will prepare to welcome the 19th "Hundreds," which, being rendered into its equivalent—a Latin derivative—is the Nineteenth "Century."

The new year brings interesting changes into the lives of several churches and ministers in which our readers are interested. Rev. J. T. Sunderland, whose long labors in Ann Arbor is so well-known, has accepted a call to a Unitarian church in London, and will soon sail for the field of his new labors. As we understand it, he takes the pulpit so long and so honorably held by the Rev. Robert Spears, who died in the fullness of years a short time ago. Rev. W. M. Backus of the Church of Good-Will, Streator, has accepted the call of the Third Unitarian Church of Chicago, and begins his work with the beginning of the year. Mr. Backus successfuly housed the Streator movement. He comes to a large and, on that account, a hard field. UNITY wishes him hearty success and extends to him cordial co-operation. Rev. W. W. Finn of the Church of the Messiah, Chicago, has received a call to the Unitarian Church of Washington, and his friends here are in anxious suspense lest he may be lured by this high call to a far-reaching ministry. Unity Church, Chicago, is sadly disappointed in the decision of Rev. Paul R. Frotheringham not to come West. They had hoped that, with his youth and talent, he might venture to come and take this pulpit which is waiting its prophet. Our friends at Indianapolis will be bereaved, as the many progressive friends in Chicago will rejoice, if our fellow helper and associate in congress work, Rev. F. E. Dewhurst, will conclude to leave the Plymouth Church of Indianapolis, whose work is so conspicuous, for the University Congregationalist Church of Chicago. By location and constituency, as well as by name, this church is peculiarly a University church. Built under the shadow of the Chicago University, sustained by many of its professors and attended by a large number of its students. Rev. Mr. Rubinkham has established for that church a reputation as a progressive church. Its bond of union as well as its intellectual atmosphere bespeaks the free fellowship, the open church, and Mr. Dewhurst will well sustain the reputation already made. We sympathize with the friends in Indianapolis, but we rejoice in the nearer contact with this prophet of the new day. In all these changes it is one ministry and our congratulations are given to those who go and to those who stay.

A Mid-Continent Congress.

The first of the local congresses arranged by and held directly under the auspices of the parent Liberal Congress of Religion has come and gone, and we are sure that the unanimous verdict of all parties concerned was that it was justified. Knowing how some of our friends have a chronic suspicion that everything that comes from Chicago, particularly from the Liberal Congress, assumes exaggerated dimensions, we will use as few adjectives as possible and leave our friends to minimize it to their heart's content, assuring them that in the future, as in the past, we are too busy to undertake to correct or to revise such estimates and reports as they may elect. But we may be permitted to say that the program previously printed was carried out to the letter. No one of the speakers to whom papers were assigned failed to appear. Of course, the great auditorium of Sinai Temple was never filled, but the attendance was always respectable for a mid-week gathering, notwithstanding that the first night's meeting fell into a storm. The Wednesday attendance was nearly as large as that of the earlier sessions of the general congress during the daytime. On Wednesday evening the main floor of the auditorium was well filled and the audience ran back to the door. Thursday morning, which was scarcely meant for anything more than a committee consultation, yielded the most spirited discussion and found seven or eight ministers and a small group of interested laymen and laywomen, several of them from out of town, present to listen to and take part in the discussion.

The first obvious comment justified by the program is that the strength of the congress platform was tested as it never has been before. We met in a Jewish synagogue, were welcomed by the chairman of the Board of Trustees of the organization in control. The minister of the congregation is vice-president of this organization and presided a part of the time. And still nearly all the essayists were members of so-called "orthodox Christian" churches in good standing. The preacher, Dr. Anderson, is a stalwart of the stalwarts. At the close of the Wednesday morning session he arose and courteously but firmly reiterated his orthodoxy and resented the inadequate interpretation of the same there presented. Constantly the word "Christian" was unconsciously used, as though it was synonymous with religion, and "Christ" appealed to as though his word and message were coextensive with holiness in this world and salvation in the next. And still the words were welcomed with cordiality and cheer. Our Jewish fellow members seemed to expect as much, and they relished it because it was honest and manly.

The ladies of Sinai Temple served with grace and cordiality the noon lunch, that was partaken of by perhaps the most cosmopolitan company that has ever been entertained in the temple. There was no "antagonisms." The conversation was without strain and the fellowship was joyous and real.

Another feature of the program was that while the papers were thought-laden and carefully prepared, they were far removed from the quality of heaviness, which is often the inevitable burden of such gatherings. Un-

fortunately for our readers, but fortunately for the congress, most of the speakers spoke without manuscript, and those having manuscript read with the freedom of extempore speech. The speakers respected the time limit on the program, so that there was abundant time for discussion.

With the help of our stenographer we hope to be able to reflect most of the addresses in these columns. Our readers will find in this week's issue a report of the opening evening, so that we will not attempt to report the things said. But we cannot refrain from saying that the morning session on "The Demands of the Times" enabled Herbert L. Willett of the Disciples Divinity House of the Chicago University to demand that the teacher of theology should bring his message down to date and adjust his schemes to the needs of to-day. Jane Addams in the same strain called for the skill that would translate the science of ethics into the art of ethics, convert our theories into practice. While Mr. Titsworth of Milwaukee, whose appearance among us was so welcome, called for an ethical God. In the afternoon Rev. David Beaton of the Congregationalists had Scotch blood and experience enough to make picturesque as well as inspiring the story of the "free Kirk" movement in 1843 and the Moody and Sankey Scotch revivals in 1873, and the subsequent work of Frederick Robertson Smith, Henry Drummond, George Adams Smith and Ian Maclaren and their associates—all of them men whose heresies are enshrined in such beautiful lives. The gentle and at the same time vigorous, the courteous, cultured and spiritual appeal of Professor Halsey, a layman and a man of science, for patience with the conservative elements in life, and an appreciation of religious institutions, represented to many the spiritual climax of the congress.

The search for the "Common Denominator" in the evening was the most attractive part of the program and drew the much larger audience, but as is too apt to be the case with such programs, the greatest triumph lay in the fact that it existed at all. The speeches were all strong, cordial, but there was less seeking for the "common denominator" than there was a vindication of the particular enumerator. Each speaker unconsciously seemed to assume that his denomination was on trial and that it must be justified. This, of course, was easily done by an honest appeal to the facts of history. But the assumption that because the past is noble the future is safe and permanent in the hands of the denominations, is an assumption that perhaps deserved more consideration. Here occurred the only disappointments in the program. Mr. White for the Universalists, Mr. Crane for the Methodists, were unable to attend on account of other entanglements, and Dr. Hirsch took the place of Mr. Stolz. This called from the chairman, Dr. Hirsch, the specialized speech that somewhat crowded out the "summing up" that would have made a more artistic and ethical whole of the evening's work.

The Thursday morning session transacted what business was involved. Three important problems came up for consideration: 1. The possibilities of similar local congresses and the aid that the parent Congress could render such. A cordial letter, asking the co-operation of the Congress in the organization of such a meeting, was received from the Congregationalist Church of Green Bay, Wis. Less definite communications of a similar character were received from Iowa and one or two points in Illinois. Rev. G. R. Pike was appointed Special Assistant Secretary to co-operate with such movements.

2. There also came up a suggestion concerning the holding of Sunday meetings, generally afternoon and evening, in opera houses and theaters in the larger points within the reach of Chicago. This matter has often been before the directors of the Congress, and a beginning seems to have been made in certain directions. Rev. Thomas Edward Barr was appointed a special secretary to further these ends.

3. Mr. White brought forward the third problem of a Ministerial Congress for Chicago. The coming together of all the clergy under a slender organization, just enough to call meetings, etc., for the discussion of the great civic problems in which all are interested and into which ecclesiastical differences could not possibly enter. He said: "There are a dozen strong churches in my section. I never meet their ministers; they never meet me. How is that community served? God must be amazed at the unwisdom of the Chicago ministers." Mr. Pike said: "The ministers of New York have pooled their interests; cannot Chicago do it? The city might be canvassed from boulevard to alley and the religious situation be graphically exhibited." The preliminary work of bringing about such a rally was entrusted to Mr. Pike, special secretary on local organization.

The congress closed with the grateful recognition of the service rendered the cause by Sinai congregation, its minister, its choir and its ladies, who gave the noon lunch. For the third time they have made that possible which would probably have been impossible without their help. Their attractive auditorium furnished the available middle ground and this congregation, in thus recognizing their opportunity and changing the same into an obligation and a privilege, have demonstrated not simply their generosity and hospitality, which is a matter of course, but they have demonstrated their prophetic vision, their spiritual courage and their position on the advance line, where they are not only looking for a new expression and fresh ways of enlarging the truth, but that they are working for the same.

Thanks were also given to the press, whose reporters took more than professional interest in the meeting, one of whom was heard in the deliberations of the congress. He spoke a timely word for the great Mother Church of Christendom and turned the attention of the congress, for a moment, to Father McGlynn, whose life is ebbing away on the banks of the Hudson.

Among the ministers interested and present and taking part in one way and another, not mentioned in the program, were: Rev. Henry Faville, Congregational minister of La Crosse, Wis.; F. C. Southworth, secretary of the Western Unitarian Conference; Rev. Mr. Smith, who has been sup-

plying the Unitarian Church at Iowa City, Ia.; Rev. Mr. Rondthaler of the Fullerton Avenue Presbyterian Church in Chicago; Rev. J. H. O. Smith and Rev. Mr. Morrison of the Christian Church; Rev. Mr. Lyon, agent of the Prison Reform Association; the agent of the Peace Association and others.

Connected with this meeting, arranged for betweeen the sessions of the meeting, comes the very interesting ordination service, which took place at McVicker's Theater on the Sunday following, of Mrs. Vandalia Varnum Thomas and Hedley A. Hall. It was a notable event, witnessed by a remarkable gathering. The lower floor of the beautiful theater was packed. Dr. Thomas presided. Rabbi Arnold of the West Side read Old Testament scripture. The choir rendered beautifully the "Holy, Holy, Holy." Granville R. Pike, a Presbyterian, made the prayer. Rev. R. A. White, Universalist, read selections of New Testament scripture. Mrs. Jayne Watrous sang a beautiful solo, "In the Secret of His Presence." Rev. Arthur J. Haynes, pastor of Plymouth Church (Congregationalist), preached a sermon on making humanity divine. A. J. Stone, president of the board of trustees of the People's Church, presented the two candidates for ordination. Rev. Dr. A. C. Hirst of the Methodist Church led in the following service of consecration:

Minister: How beautiful upon the mountains are the feet of them that bringeth good tidings, and publisheth peace.

Congregation: That bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.

Minister: The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when the Lorh returneth to Zion.

Minister and Congregation: Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem.

Candidates: The spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives; and recovering of sight to the blind; to set at liberty them that are bound; to proclaim the acceptable year of the Lord.

Minister and People: Ye shall be named the priests of the Lord; men shall call you the ministers of our God; and everlasting joy shall be unto you.

This was followed by the chanting of the Lord's Prayer and the right hand of welcome to the candidates on behalf of the People's Church, the ministers of many denominations and those who were waiting for their ministrations, by Jenkin Lloyd Jones, and the benediction was given in English and in Hebrew by Rabbi Arnold. Dr. Hirsch was prevented from being present by duties which held him at the University of Chicago. The service was earnest and lofty; short and impressive. There was one man at least in the audience who had come 500 miles for the sake of being present. Mrs. Thomas, the wife of the pastor of the People's Church, had occupied the pulpit of her husband in the forenoon and her work is at her hand. Mr. Hall is a graduate and post-graduate of the Congregational Theological Seminary of Chicago. He took Dr. Thomas' place as chaplain of the Illinois militia, when that regiment went to its Cuban service, and his work seems to be waiting him in and around this city.

Altogether, the week just passed seems to have justified the labor which preceded it and extended the purpose that has thus far sustained the Liberal Congress, the most significant feature of which is that the element which at first we dared hardly count on, proved the most interested and the most aggressive elements in it. It would seem as though "the stone which the builders had rejected had become the cornerstone of the temple" and that the saying of one of the speakers may be true, that "even the Church of Calvin and Knox has had its last heresy trial." At least the center of interest and of philosophy is changing from the metaphysical concepts about God to the practical wants of man. All this serves as an encouraging benediction of the year going. May it prove a bright prophecy of the century to come!

Peace on Earth.

Nineteen hundred years ago,
Came a message sweet and low;
O'er an infant's humble birth,
Fell a new strain to the earth;
Angels sang the chorus then,
"Peace on earth, good will to men."

Since that dim and distant time,
War has been in every clime;
Earth has been submerged in blood
Of a common brotherhood;
But the few were singing still,
"On earth peace, to men good will."

In this later, brighter day,
Are we nearer peace than they?
Still our soil with blood is wet.
War is round about us yet.
Will the carnage ever cease?
Yet we hear the song of peace.

It will come. 'Tis not a dream.
Through the darkness shines a beam.
'Tis a glimpse, a prophecy
Of the years that are to be;
Of a New Time come to birth;
Of the dawn of peace on earth.

Nineteen hundred years ago,
Came a message sweet and low;
And that song by angels sung
Through the centuries has rung.
Hark! It rises yet again,
Sweeter, clearer now than then,
"Peace on earth, good will to men."

J. A. EGERTON.

Peace.

The time draws near when Mary crooned her mother song
Above the babe of Bethlehem;
And angels sang of peace on earth,
Good will to all mankind.
Men ceased their toil and left their flocks.
The silent stars looked down upon a world
New-wakened to the thought of brotherhood.

The time draws near to keep the festival of peace—
Listen, Brothers! Is that Mary's cradle song,
Or the wail of a brown mother weeping over homeless babes?
Do I hear the Angels singing,
Or the bugles call for battle and the clash of arms?
I cannot see the stars for flame and smoke.
Brothers, my heart is troubled, tell me what it means.

The time draws near to sing the Christ-child's song,
To bear our offerings to the prince of peace;
But every breeze brings sounds of war!
O countrymen of mine throw down your arms!
Let the next sea-wind blow clear of battle smoke
That we may lift our eyes to the guiding stars:
Let them lead us to the Christ-child's feet.

LILA FROST SPRAGUE.

Mrs. Mabel Osgood Wright is engaged upon a book for children which she will call "The Dream Fox Story Book," and which the Macmillan Company will publish early in the spring. It will follow in the successful series which already includes "Tommy Anne and the Three Hearts" and "Wabeno, the Magician."

The Mid-Continent Congress of Religion.

HELD IN SINAI TEMPLE, CHICAGO, DEC. 12, 13 AND 14. TUESDAY EVENING OPEN SESSION.

(All but Mr. Loeb's address stenographically reported by Minnie Burroughs.)

I

WELCOME ADDRESS BY ADOLPH LOEB, PRESIDENT OF SINAI CONGREGATION.

As president of Chicago Sinai Congregation, the pleasant duty devolves upon me to tender to you, officers and members of the Liberal Congress of Religion, the use of this temple for the purpose of holding your mid-continent meeting.

And in doing so I desire to say that, this being the third time that it is our privilege to act as your host, you are no longer strangers among us and we are proud to have you with us.

We rejoice that we have as our guest a congress composed of a galaxy of the foremost thinkers and reformers of this country; a congress consisting of men and women who devote their life work to the betterment of the human race and to the elevation of mankind; a congress, composed principally of ministers, who, although individually wedded to certain modes and forms of religion, yet stand on a platform where others of a different belief can also find ample room.

This temple, a Jewish house of worship, is peculiarly well fitted wherein to hold these meetings; this sacred edifice, dedicated for the assertion and proclamation of the higher principles of life, was erected from the very start by a liberal Jewish congregation, and upon the outer wall our greeting goes forth to the world with the inscription: "This House is a House of Prayer for all the Nations."

Every Sunday, year in, year out, this large auditorium is filled by an audience composed not only of members of this congregation, but also by scores of auditors from all parts of this city, regardless of denomination, who come here to listen, enthralled and spellbound, to the eloquence and wisdom of our great rabbi-orator, the Rev. Dr. E. G. Hirsch.

It is here where true Judaism is taught; not the Judaism of ceremonies and dogmas, but Judaism, the religion of the prophets.

It is here, where our preacher, with a fiery tongue applies the lash to those who are luke-warm in the fulfillment of their social duties and to the short-comings of the social system itself.

We are taught from this pulpit that it is not sufficient for man not to do any wrong, but that he must do good; not sufficient to come to the temple and pray because it is Sunday or holiday, but he should be with his God every day and by his actions prove that he is serving the Lord.

We are taught here that in order to reach God we must first find man—yes, find those who are in want, to relieve them; those that are naked, to clothe them; those that are lowly and in the slums, to elevate them.

We are taught here that wealth brings with it responsibilities, and riches entail upon us corresponding duties.

The laborer must not be treated as a common hand, but his employer must remember that as a fellowman he, too, has rights which must be respected.

Capital and labor should work hand in hand, and not be opposed to each other, each one being indispensable to the other. Selfishness must be set aside and justice and equity prevail.

These are some of the fundamental principles enunciated from this pulpit by our learned rabbi, and if I mistake not, Mr. President, the object of your worthy association is also to work along these lines and to diffuse the spirit of true brotherhood of man among the people; that it is your mission to tear down the barriers which still separate man from his fellowman; that it is your aim to remove prejudice and intolerance which still sways the minds and hearts of millions of people, even in this great and glorious country—it being your purpose to proclaim as the highest goal of all religions, the prevalence of righteousness and justice, purity of heart and brotherly love to our fellowman.

To the preparation of this great work, Chicago Sinai Congregation bids you thrice welcome, and wish you God's speed to all your deliberations and undertakings!

II.

RESPONSE TO THE ADDRESS OF WELCOME.

DR. H. W. THOMAS.

Brother Loeb, Friends of the Sinai Congregation and Members of the Liberal Congress: Speaking for the Congress, I hardly know with what words to express the gratitude and deep satisfaction we all feel in being welcomed so warmly again to the home of this congregation, the pulpit and church of Dr. Hirsch. Many of us remember our first meeting here, the first of the kind on earth, so far as any of us know, and taking it altogether we know a little something of all that has been. There has never been a meeting like that. Then we met here again. And now, through your kindness, we are with you the third time. The feeling is with all of us who have worked at the centers in this movement of the Liberal Congress that we owe very much to Dr. Hirsch and Dr. Stolz, and that but for the help of the Jewish congregations of Chicago it is questionable whether we could have had a Liberal Congress or not. In coming for our first meeting to this temple we as Christians felt that we were coming to our Father's house. There was a reverence, a sense of the divine, that was consciously felt, and just as deeply we felt that we were with our brothers and sisters. We have been here so often that we would like to be here if we could all the time, but you have your work to do and we have our work to do.

Believe me, brothers and friends, there is coming through this Liberal Congress, through this thought, through this fellowship—a new realization of brotherhood. We have somehow made it possible for the spirit of the Lord to come upon us.

We owe to Dr. Hirsch two things in the way of thought; how many more I will not say. He has emphasized one great word. He says that "justice is the sacramental word of the liberal religion" and it is a very great saying. He has emphasized the change that has come over our deliberations, the growth of our spirit, of the liberal spirit both in Judaism and Christianity, that has gone beyond the period of tearing down, the negative movement. It has become positively constructive. We are not tearing down; we are building upon the great foundations of the soul and God. And we owe it to Dr. Hirsch to have emphasized this fact that we have passed the period of sentimental toleration, where Christians tolerate Jews and Jews tolerate Christians, the orthodox tolerate the liberals and the liberals tolerate the orthodox. We have got beyond that baby talk and spirit, we recognize each other. We recognize each other as brothers, as serious, earnest, able men and women, and that in the higher things we are one, working for the same cause. It is just in this that we have become too large to ever become a sect. The Liberal Congress cannot become a sect, because it takes in all the sects, all the denominations in the world. If they are not in it it is not because there is not room or that the door is not wide enough; it is because they think they are too big to get in or do not want to come in, or something

of that kind. A Catholic, an Orthodox, a Liberal, are all the same to us—human beings, brothers in the universal truth and life. We cease to think of each other as Jews or Christians or to parade our banners and our badges which are lost in the spirit of truth and love.

We are so glad to be here again. We are better for knowing you and I trust you are better for knowing us, and we again repeat the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." And as of old it is herein that the spirit of the Lord pronounces the words of blessing and of the life everlasting.

We thank you for welcoming us once again to your home.

III.

INTRODUCTION OF DR. ANDERSON.

Dr. Thomas said:

Those of us who have lived in Chicago thirty years and more remember the days of the old University, and we remember the struggles of that University; and we remember the heroic band who, like Spartans, stood by it through all its struggles and stood there almost without bread in the last year of its life.

Professor Swing, Dr. Ryder, Dr. Powers, myself and others, used to go down and lecture, to stand by these men. I have never forgotten them. They have lived in my mind as a band of scholars forgetful of everything but standing at their post. They are not all living now, and only one of them, so far as I can recall just now, is in Chicago, and that is the noble Dr. Galusha Anderson, who is in the new University now, for, thank God, after the death has come the resurrection, but the new University will never know what it owes to the old University. If it had not been for the old University the new would not have been.

The new University was a man when it was born, but it had no history of its own, no literature of its own, but it inherited the history of the older university. The new one did not have to apologize for becoming so big so soon. Dr. Anderson is now working in the new University in the department of homiletics, which might generally be translated to mean "preaching." And now we want Dr. Anderson to preach, to tell us of the "Coming Kingdom."

You need not be told to be at home here, Dr. Anderson; you know Dr. Hirsch.

IV.

THE SERMON.

BY REV. GALUSHA ANDERSON, D. D.

My text this evening is a part of the prayer that we all offered here together, "Thy kingdom come."

The scriptures set forth the great value of the "kingdom of God." We see the shadowy outline of it in the Old Testament. David, about to bequeath his throne and power to his son Solomon, had a glimpse of a grander kingdom, of which his was only the faintest symbol, and he cried, "Thine is the kingdom, O Lord, and thou art exalted as head above all." In the twenty-second Psalm he sang again, "The kingdom is the Lord's." Daniel, in his vision, saw the God of heaven setting up a kingdom that should never be destroyed. This kingdom, in contrast with earthly kingdoms, he declared to be "an everlasting kingdom." And when the divinely-appointed forerunner of Christ began to preach in the wilderness of Judea, the burden of his message was, "Repent, for the kingdom of heaven is at hand." When Jesus began to preach he took up the message of his forerunner, and said, "Repent, for the kingdom of heaven is at hand." Throughout his entire ministry we find that he mentioned the church only twice. Once it was the universal church, against which he said, "The gates of hell shall not prevail;" and once an independent body of believers. But he constantly referred to "the kingdom," revealed its origin, traced its development and pointed out its unfolding glories. On one occasion, when he had prayed his disciples, although they had often prayed, felt that they did not, after all, know how, and asked him to teach them. So he said, "When you pray say, 'Our Father which art in heaven, hallowed be Thy name,' and then, before you pray for your daily bread, before you ask for the forgiveness of sins, before you breathe your petition into the ear of the Father not to be led into temptation, but to be delivered from evil, in utter forgetfulness of self, pray for that which is first and foremost, and say, 'Thy kingdom come.'" That which is of such transcendent worth may, very properly to-night claim, for a little while, our thoughtful and prayerful consideration.

First of all, what is the "kingdom of God?" The scriptures do not define it. There is one book in which there is not a single logical definition, thank God, and that book is the Bible. If we walk in the paths that it opens up before us we see everywhere teeming, luxuriant life, but are never caught between the premises of an Aristotelian syllogism. I do not suppose that we can define the "kingdom of God" except descriptively. God Himself is the king. His will is the law of the kingdom. Those that enter into it must repent of sin, be born again by the Spirit of God, and united to God by a living faith; so that as the life of the vine flows into the branches, the life of God shall flow into them. The great bond that binds all together in that kingdom, and binds all to the King, is love. And this kingdom is broader than any nation. It overlaps all state, and all national boundaries. Whoever in any nation fears God and works righteousness is acceptable to Him. It is broader even than the earth, for it takes in both heaven and earth; and on the heavenly side it is now absolutely perfect, so that Jesus taught us to pray, "Thy will be done as in heaven, so on earth." It is not coextensive with the organized churches of the various denominations. Unhappily there are some in these churches that evidently do not belong to the kingdom of God at all, and there are some outside of all these churches that do belong to the kingdom of God. Yet these churches are of vast importance, because they are organized in the main out of those that belong to the kingdom in order that by such organization they may proclaim to men more effectively the truth of God. But the "Kingdom of God" is evidently coextensive with what we call the universal church, which comprises all those who believe in God, who are united to God by faith, whether they be on earth or in heaven. Men have always, it seems to me, given us a one-sided notion of the "Kingdom of God." If we go back a century we find that when men spoke of the "kingdom of God" they meant the heavenly kingdom which was to be. In our own time attention has been called to the kingdom that is to be set up on the earth, here and now. So the thought of men swings like the pendulum of the clock from one extremity of the arc to the other. But in the scriptures we have presented to us the kingdom of God in its completeness—the kingdom set up both on earth and in heaven. John, in his vision, saw the "new Jerusalem coming down from God out of heaven as a bride adorned for her husband;" and when that vision shall have been realized heaven will be upon the earth and the earth will be taken up into heaven, and the "kingdom of God" will have come.

So what is the kingdom of God? A spiritual kingdom of which God is king; His will is its law; its subjects are those who are regenerate and who voluntarily submit to the divine will. Love sways and controls them all. This kingdom is broader than all organized churches; it takes up into itself all nationalities and unites in itself heaven and earth.

Now, I want to notice, in the second place, the means by which this "kingdom" is to come. By what means are men to be induced voluntarily to enter into it and become its subjects?. To effect this the agency employed is both human and divine. Let us notice first the human agency.

We are given a message. We are bidden to go out and proclaim it to our fellowmen. What is it? It is the message of God's love to all men. The revelation of that love we have in its grandest form, I think, in Jesus Christ, both in his life and in his death. Some men have thought that to expect to save men by such a message was simple foolishness, but the history of the world has shown that the story of God's love is the grandest philosophy of all the ages. It proved to be mightier than the philosophies of the ancient world, mightier than the philosophy of Socrates or Plato or Aristotle, and, in apostolic times, the proclamation of the great fact of God's love to men won for God's kingdom multitudes in all parts of the Roman Empire.

But a discussion has sprung up, especially in our own time, concerning the form in which we shall deliver this message. "What fools we mortals be" when we stop and debate and enter into conflict as to the mere form in which the message of love shall be presented to our fellowmen. Some tell us that we cannot put this great truth of God's love, as it is revealed to us in the Gospel, into metaphysical dogma. What is this hated dogma? It is a formulated doctrine. What is a doctrine? That which a man believes. If a man believes anything and puts it into formal expression we have a dogma. But we now have a school of men that dogmatize to get rid of dogmatism, who fall back on philosophy and metaphysical reasoning just to show us that we cannot express the simple truths of God's word in philosophical and metaphysical speech, and in their effort to free themselves from this form of expression, they work out industriously another set of philosophical dogmas. They take great pains to do what they declare to be impossible. If they object to dogma as such, then why do they put a new dogma in place of the old one? Or is a new dogma so much more enticing than an old one? Evidently the objection is not altogether to dogma as such, but it is to your dogma. We want ours established and given the right of way. Some of these men have gone so far as to tell us that no good was ever done in preaching the love of God to men in metaphysical form. That assertion certainly the facts of history disprove. Men in Scotland for generations have proclaimed this message largely in a metaphysical way, and hosts of men have been won to the kingdom of God through their preaching. Jonathan Edwards in his day preached something besides "hell fire." He did preach that. But he was the greatest ethical preacher that New England has ever seen; he anticipated the ethical utterance which is just now in demand; but he proclaimed the gospel largely in metaphysical speech. Men listened to him entranced, and were brought into the kingdom of God. From the preaching of Edwards there sprang up in 1740 a revival that swept out in ever-widening waves of light over all the colonies, across the ocean and over England, Scotland and Ireland. Any man who has the right spirit, the love of God in his heart, in whatever form he proclaims the gospel message, it will be effective in bringing man into the kingdom of God.

To my own mind, the great objection to metaphysical dogma is this, that we are sent to preach the truth to the average man, and many men have not been fitted by culture, by training, to receive the truth in that form. Why not then follow the example of Jesus? He preached doctrine, but not in metaphysical form. I heard a theological professor say that Jesus had faith, but no theology. And yet you can find every doctrine in the sayings of Jesus that you can find in any respectable system of theology, only he did not preach metaphysically, but in the simple, eloquent language of the people declared the everlasting verities of God's love to men, and the great multitude heard him gladly. The world has never forgotten what he said, and never will. Why should we not preach as Jesus did? Have we not discussed theology long enough? Why not rise up now and do the practical work of preaching in popular language the love of God in Christ to all men, and so in God's own way save the world?

Now, I want you to notice, in the second place, that we not only have this message—a very simple and mighty message it is—but also that we must have a particular aim in the delivery of it, and that aim is to save individual men. Here arises just a little seeming conflict, not a real one, however. In our time, Christian men, seeing how much society has really been neglected, and what great wrongs the people have been left to groan under, have said, "The very first work we have to do in proclaiming this message of the love of God to men is to reconstruct society and so to reach and save men." They put the emphasis on the reconstruction of society, but it seems to me that it should rather be put on the transformation of men. If we save individual men we shall save society.

The ministry of Jesus was always a personal, an individual ministry. When he came to a city where he worked miracles, he did not heal all the sick in the city in the gross; he healed them one by one, and when he preached to the thousands that gathered around him he just took hold of the individual conscience, because he wished to save the individual man; he seemed to be just as much interested in preaching the gospel to one as in preaching the gospel to a thousand. When he once passed by Jericho, a great throng with him, he heard the cry of a poor blind beggar by the wayside and, stopping the whole crowd, said, "Call ye him," and he opened his eyes and brought him into the kingdom. He went on foot through Samaria and toward evening came to the well of Jacob. He was weary, hungry, thirsty, and there came a woman, not the purest, to draw water from the well, and he preached to her so earnestly, that, looking in upon the scene, one would have supposed that he came from heaven just for the purpose of saving her. He introduced her into His kingdom and through her he introduced others. This is the method which Jesus adopted in establishing the kingdom of God that gathers up into itself all nationalities, earth and heaven. He did it by saving individuals. Now, that is the soundest philosophy. If you are going to build a house of stone, your master workman sees to it that every stone is struck hard with the hammer in order to ascertain whether each stone is absolutely sound. If he does not do this you will not have a very perfect dwelling. And then every stick of timber, every plank, every board that goes into the structure of that house is examined one by one in order that the completed building may be as perfect as possible, for if the individual items are sound the finished house will be sound also. So it is with society. Society is what the individuals of that society are. A nation is what the individual citizens that compose it are.

So the great aim is to save men, and to save them one by one, that we may thus build up righteous society and righteous nations. By the salvation of individuals society is reconstructed and governments are remodeled. In a popular government like our own the thoughts that are cherished by the masses of the people, and the principles which control their conduct, very soon register themselves in the laws of that nation and find expression in the decisions of its courts. There is nothing plainer than that. If a legislature

pushed into temporary righteousness by some constituents that are living in advance of the age, passes a law in advance of the thought and the virtue of the people as a whole, that law can never be executed; it becomes a dead letter on the statute books. But whatever virtue, whatever righteousness the people as a body possess, soon finds its expression in their legislative enactments.

I remember that interesting story of missionary work in some of the South Sea Islands many, many years ago, when a band of devoted missionaries from England toiled long in preaching the truth and saw no converts for several years. But at last the truth was received and the people cast aside their idols. Now, when they had been individually transformed and filled with a new and higher life, they stood in absolute consternation before the government under which they had hitherto lived, and, turning to the missionaries, entreated them to help them to a better government. And the missionaries gave them a government constructed on the great principles of justice, found in the English constitution—nothing else would satisfy them. So if you want to revolutionize government you must give this message of God's love to individual men. You must also with a will lend a helping hand in the reconstruction of society. All such abominations as sweatshops, of course, ought to cease. I remember the one hundred and seventy thousand in this great city that are in the slums to-night, submerged. They need better dwellings, better sanitary arrangements, and we cannot do too much of that work, but my thought is this: You cannot save a man simply by improving his environment. I had a friend who went down to the market and bought a very fine apple tree, labeled "Pippin." He put it out in his garden in an environment of the very best, watched over it with great care; it grew thriftly and at last bore fruit, but the fruit was the sourest, gnarliest crab. The garden, and the care, and the label marked "Pippin" could not make it a Pippin. And so we may take a man, depraved, given over to sin, and make his environment the most salutary and attractive, but this will not save him. A great prophet said, "It is not by might, nor by power" (and I think if he were now here he would say not by environment) "but by my Spirit, saith the Lord," that this can be done.

Over on the West Side of the city, a few months ago, lived a man for whom apparently nothing could be effectively done to save him. At last God touched his heart and imparted to him a new life, and its first manifestation was that he went across the street to a watering trough, where he washed off from his hands and face the dirt and made himself as respectable as possible. Now he is clean, well dressed, tidy, attractive and a good citizen. He was transformed in heart and the new life worked outward and transformed his environment.

But, in the third place, he who proclaims the message must have that message incorporated within his own character, must be the embodiment of it. You remember how the truth of the gospel ran over the whole Roman Empire in the time of the apostles. Gibbon has given us some brilliant chapters stating the secondary causes of this wonderful revolution in thought and life, but omitting, as it seems to me, the real cause. But without dwelling upon that, one great cause was that the men who preached the truth were the embodiment of the message that they proclaimed. When they called upon men to love God, men knew that they themselves loved God. When they called upon men to love their enemies, men knew that these apostles loved their enemies. They could write to their brethren and say, follow me as an example, even as I follow Christ. So it must ever be—the message must be incorporated within the character of the messenger if it is to have real power in saving men. In one of our eastern cities a woman of wealth thought she would distribute tracts and books among those in religious need, so she went out in her carriage, taking a servant along with her. They would stop at a house, and she would give the tract or book to the servant, who would ring the bell or knock at the door, and to the person who opened the door this religious literature was handed. Thus she went over the whole district. People who looked out of the window sometimes laughed at her expense. Oh, if she had only gone on foot, entered those houses and spoken words of sympathy, so that those visited would have known that she had within her the very spirit of Jesus, they would have listened, and, having their hearts touched, would have been ready to read her books and tracts. Sometimes men have thought that they could save the peoples of the earth by multiplying the leaves of the Bible and scattering them all over the world. If they were scattered like snowflakes, while some good might be done, the world would not thereby be saved. Men are saved only when we by our lives commend the message of the gospel to those to whom we preach. So much in reference to human agency in establishing the kingdom of God.

But the kingdom is not going to come without divine agency, also. "Thy kingdom come" is a prayer to God. God has very much to do in every way with the coming of the kingdom, with bringing men voluntarily into it. For the accomplishment of this great purpose God and man come into co-operation with each other. There are hosts of things that God does in which we do not co-operate with Him. He spake and this universe came into existence. No one co-operated with Him in that. He does ten thousand things in this earth of ours without the co-operation of man. But in many things men and God are coworkers. The husbandman tills his soil, fits it for the seed, plants the seed carefully and watches over it. He has done what he can, and now God takes right hold with him, and, in accordance with His laws, the seed is made to germinate and spring up and the harvest is matured. Even then it will fall upon the ground and perish if the husbandman does not reap and garner it. Just so it is in building up this body of ours. We must prepare food and eat it; moreover, we must suitably exercise our bodies, and then God, working along the lines of those laws by which these bodies are governed, builds them up. So, also, is it with the acquisition of knowledge; in this God and man also co-operate with each other. Now, if men come into the kingdom of God they will come voluntarily or not at all. But who can so transform men that are wedded to sin that they will gladly abandon it and long to come under the government of God? For this human power is utterly inadequate. None but Almighty God, who alone is able to look down into the very depths of the human heart, can change and control it. He alone can purify the hidden springs of the human soul that have been polluted by sin. He only can so change the currents of man's being that instead of flowing toward sin and the world, they shall flow toward God and divine things. This being indubitably true, we see that without God's co-operation we shall fail in bringing men into his kingdom. We pray "Thy kingdom come" and use all the means within our power to accomplish the result, but in answer to prayer God works with us in establishing his reign in the hearts of men.

Now, in conclusion, I want to notice the great dignity we have in thus being made coworkers with the Lord God Almighty. How many of us feel honored when we strike hands with good men in doing a good thing? But, now, if we only knew that we were co-operating with angels, those seraphic spirits that never sinned, I think the thought would lift us up still more,

would it not? But to co-operate with Him who charges his angels with folly, who made these heavens above us and stretched them out as a curtain, to work with Him for the establishment of His kingdom, is the highest dignity conferred on man. No wonder that an apostle said, "Ye are an elect race, a royal priesthood, a holy nation."

Through the co-operative labor of God and men will the kingdom be established? Most assuredly. God hears prayer. This text, "Thy Kingdom Come," is a prayer. Did you ever think how many times it has been offered in faith during the last eighteen or nineteen hundred years by those that loved God fervently and loved their fellowmen? Not one petition has been lost. All this prayer, offered century after century, has been amassed in heaven and kept by God as a sacred treasure. God has answered it in part, and He is going to answer it fully. We find when we look into the scriptures that in the last days the work of setting up God's kingdom is represented as going forward with great rapidity. "Men shall run to and fro," the prophet says, "and knowledge shall everywhere increase and a nation shall be born in a day." God, by and by, is going to answer in a wonderful way that prayer, "Thy kingdom come," that down through the centuries has been accumulating before Him, no petition of which has ever been nor ever will be forgotten. But are there any present signs of the coming of the kingdom? Oh, yes; an abundance of them. For one, I am encouraged with this: Most of the skepticism of our day is pious; it quotes scripture and prays. A century ago skepticism was impious and roughly blasphemous; but now much of it seems to be honest, respectful of the feelings of others, and sober. Skeptical men everywhere are talking about Christ. Sometimes it is a Christ of their imagination rather than the Christ of the gospels, but in any case their inquiry is about the central figure of Christianity, the great light of all history.

But another hopeful sign is our age is irenical. Religious controversy is no longer bitter; the odium theologicum is a thing of the past. Once when men differed on theological questions they burned each other up to get rid of the differences. But now we can state our differences positively, give our reasons for them and love each other still. Is not this the coming of the kingdom? Why do I feel at home here to-night? Because we are all welcome to this platform. We can state the things in which we agree and rejoice over them; the things in which we differ, and in kindness debate them. The God of peace, who is the king of the kingdom, has begun his reign in the hearts of men.

There is another great evidence of the coming of the kingdom. This is a missionary period. The first century of our era was a missionary period, and at least the last half of the nineteenth century has been of the same character, and this period of missions will project itself into the twentieth century. I remember hearing my father and mother pray in the household that God "would open the doors so that His truth might be proclaimed without obstruction everywhere among the nations." And I used to hear the same prayer in the churches. God has answered that prayer. Every door is wide open except, perhaps, that of Spain and Thibet, and their doors are ajar so that one with an effort might squeeze through. Every nation is now saying, Come over and give us your thought. But this period has been but the beginning of missionary effort, the time of the sowing of the seed. The great harvest is yet to come. You will find that all around the continent of Africa, on its seacoast, missions have been planted, and in some instances have been pushed way up into the center of the continent, by different denominations of Christians, and in planting these missions the various denominations have had no collusion with each other. The great King of the kingdom, with an unseen hand, has been arranging all that. He has placed the divisions of His great sacramental host around that black continent. He is going to take it for the kingdom of God. After a while we shall cease to say "Ethiopia shall," and say instead, "Ethiopia has stretched out her hands unto God."

When our missionaries first went to China they built little chapels and they were large enough then, but now they are too small to contain the congregations that gather. Even moss-grown, conservative China is hearing the voice of God and begins to move toward His kingdom. God be thanked, they will come; they, too, will come. See how God in His providence has broken down not only the barriers between the nations, but has brought these nations close together by lines of steamships and by telegraphic cables, so that the nations now feel the beatings of each others' hearts and are in such sympathy with each other as never before. We read with avidity the columns of telegraphic news in our morning newspapers, which record for us the greatest events of the last twenty-four hours in all the nations of the earth. And wherever we see progress we rejoice; wherever we detect wrong and injustice we are filled with righteous indignation. This is tangible, convincing proof that the nations are beginning to realize that they are one brotherhood. By and by those words of Tennyson will be fulfilled, "The Parliament of man, the Federation of the world." When that comes the "kingdom of God" will have come through human and divine agency.

Then, dear friends, who will be outside of the kingdom? Just those who want to be. God never thrust any man against his will into His kingdom; nor any man against his will out of His kingdom. By force he thrusts no man into heaven; by force he thrusts no man down to hell. God will save every individual of the race that he can save consistently with his law and character; only those will be outside of His kingdom who choose to be there. I am afraid that there will be some who will forever refuse to enter in. Of that glorious band that will constitute the kingdom, what of them? In that spiritual kingdom there will be "Neither Jew nor Greek, neither bond nor free, neither male nor female," neither American nor European, neither Asiatic nor African; all adventitious differences shall be forever swept away. All shall stand on the same platform, bound together by love, and by love bound forever to the King Himself; and the heaven and the earth shall be full of His glory.

BENEDICTION BY DR. HIRSCH.

May God give us that which the world cannot give and cannot take away, which surpasses all understanding: Peace of heart, peace with Him, peace in home and world without end. Amen.

The Evening Star.

Lo! in the painted oriel of the West,
Whose panes the sunken sun incarnadines,
Like a fair lady at her casement, shines
The evening star, the star of love and rest!
And then anon she doth herself divest
Of all her radiant garments, and reclines
Behind the somber screen of yonder pines,
With slumber and soft dreams of love oppressed.
O my beloved, my sweet Hesperus!
My morning and my evening star of love!
My best and gentlest lady! even thus,
As that fair planet in the sky above,
Dost thou retire into thy rest at night,
And from thy darkened window fades the light.

—Henry W. Longfellow.

The Study Table.

Three Notable Books.

*Dr. Gilbert writes of his book in his preface: "It may be that some of its results are at variance with this or that creed or with some ancient and esteemed systems of theology, but they may be quite true, nevertheless. Yet, whether they are true or not is a question that can never be answered by comparing them with traditional beliefs. A theological test for a historical work is no test at all." These are good words and it is not to be doubted that Dr. Gilbert has conducted his investigation in the spirit which they express. His chapters give us the impression of the utmost carefulness. If here is an idealization of Jesus it is one for which the writer can give chapter and verse at every point. Nevertheless, we find ourselves impressed with the idea that we have here rather the elaborate justification of a preconceived idea than a perfectly simple attempt to find out what the New Testament Jesus was, or rather the Jesus behind the New Testament, who, Dr. Gilbert is perfectly aware, reflects at many points the dogmatic tendencies of a time subsequent to his death. Take for an example of Dr. Gilbert's predisposition his treatment of the words ascribed to Jesus: "Why callest thou me good?" It does not seem possible that these could be explained away, as they are, if Dr. Gilbert had no bias toward the orthodox interpretation. Compare the same phrase in Matthew and you see how clumsily it was already going about to be transformed. So with the Jonah resurrection text. We do not see how Dr. Gilbert, comparing the variants, can resist the conviction that the Jonah verse in an interpolation in the earlier form. His treatment of the Messiahship of Jesus is radically different from Dr. Martineau's and less violent in its dealing with the documents. Dr. Martineau would have us believe that Jesus did not regard himself in any sense as the Messiah. Dr. Gilbert dates his Messianic consciousness from his baptism, but eliminates from it all national political elements. But Dr. Pfleiderer has recently contended very ably in the New World for the presence of such elements. The fact is that the Gospels abound in various and contradictory representations and we can hardly arrive at a consistent conception of Jesus without somewhat artfully cleaving to one line of data and letting the others go. The difficulty is increased immensely by the assurance that the Gospels have everywhere been plastic to the theological tendencies of the later first and early second century. But Dr. Gilbert's is one of the fairest studies ever proceeding from an orthodox school. It traverses the traditional conceptions at many points and on the whole it presents the personality and the thought of Jesus in a remarkably attractive and impressive form.

**This sumptuous book is not too handsome for the creditable story it contains of Bishop Whipple's long and faithful Christian service and especially of that to the Indians in his diocese and in the wider West. The good Bishop was born in Adams, N. Y.; when, he forgets to say. He was ordained to the ministry of the Episcopal Church in 1850. After preaching for some years in Rome, N. Y., he went to Chicago and formed a new church, remaining there till 1859, when he was made Bishop of Minnesota, where there were at the time 20,000 Indians. His interest in them was at once awakened and never went to sleep again. He has much to tell of their habits, their character, their religious notions, and his personal experience with them. His opinion of them is not by any means so hopeless as that of the inhuman proverb, "The only good Indian is a dead Indian." His report is confirmatory of Gen. Miles's—that the white man has been invariably to blame for Indian outbreaks. There was a fearful one in Minnesota during the civil war, directly caused by the misconduct of the Indian agents. It would not be encouraging for the Filipino "wards of the nation" to read, "The Indian department is the most corrupt in the government. Citizens, editors, legislators, heads of the departments, and the President, alike agree that it has been characterized by inefficiency and fraud." Yet the Indians of the Western Territory have been under our immediate supervision as compared with the Filipinos, whose status has not yet been clearly made out.

In 1873 Bishop Whipple was made a trustee of the Peabody Fund for Education in the South, but he has little that is valuable to communicate concerning that department of his work. He has, however, words of the warmest commendation for Mr. Booker T. Washington. In another connection he tells a lovely story of Phillips Brooks. "It is a mistake," said the great Bishop, "to think that there is a growing neglect of public worship. I have been in most of the parishes of my diocese and have always found full congregations."

Bishop Whipple is hopeful for the future of the Indians who have not been benevolently exterminated by the whites. In 1897 there were 38,681 Indians who could read, 25,744 who lived in houses, 23,000 children in school, 348,000 acres of land under Indian cultivation. They are raising annually nearly two million bushels of grain and selling more than a million dollars worth of their products. The births for the year under consideration were 298 more than the deaths.

***It is Mr. Hapgood's idea that Lincoln has been too much idealized and that what we need is a biography of him that shall not diminish Cicero's wart and Cromwell's scars, but exhibit in him habit as he was, and so in all respects. We have had "The True George Washington" and "The True Benjamin Franklin." Why not "The True Abraham Lincoln?" But "The True Benjamin Franklin" made his Ciceronian wart bigger than his head, and while Mr. Ford's true Washington was a different and much better book, it may be doubted whether it gave us the true Washington equally with some books that took less account of his foibles. If Lincoln's seamy side has been obscured by Nicolay and Hay, it has been fully exhibited by Herndon and Lamon and Whitney. Mr. Hapgood has used these freely, especially their stories ascribed to Lincoln, many of them doubtfully nice, but the most of them wonderfully apt. He has also made a clean breast of Lincoln's adoption of political chicanery for the furtherance of his ends. These things may be all right; doubtless they are; but if we are going to have the true Abraham Lincoln they must be given us in due proportion with Lincoln's better side. This condition does not seem to us to have been met by Mr. Hapgood's book. There is more emphasis on Lincoln's sharp dealing during his second candidacy than on the invincible strength with which he withstood the tendency to compromise in the winter of 1860-61. It does not seem to us that anyone could read this book and think so much of Lincoln as he did before, even if he had read all the preceding books. And we do not believe that this is as it should be. For though Mr. Morse's "Lincoln" has treated Lincoln's seamy

*"The Revelation of Jesus." By George Holley Gilbert, Ph. D., D. D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. New York: The Macmillan Company, 1899.

** "Lights and Shadows of a Long Episcopate." Being reminiscences and recollections of the Right Rev. Henry Benjamin Whipple, D. D., LL. D. The Macmillan Company, New York, 1899.

***"Abraham Lincoln, the Man of the People." Norman author of 'Literary Statesmen." "A Life of Abraham Lincoln"' The Macmillan Company, New York, 1899.

side more as "a negligible quantity" than Mr. Hapgood, it does not seem to us that he or Nicolay have made Lincoln appear greater than he really was. To abate our admiration for him must be, we think, to give us something else than the true Abraham Lincoln. J. W. C.

Life Interpretations.

*A printer, an artist and a poet have combined to produce a volume that delights the eye and gratifies the mind—a vision of New Hellas. The pages are perhaps a little too heavy with the decorative red, but the press work is excellent, the book is easy to hold and to read, while the symbolic sketches by Meakin and the Songs of Destiny by Guthrie, when once the myth is understood, leave little to be desired. The poet's part was to express in mythic and allegoric guise an Evolutional Religion. His "argument" is that the modern industrial world affords the opportunity of developing a race of heroes; that out of the smoke and turmoil of the modern city there is springing a race whose strength and beauty are sufficient to worthily inhabit the new Hellas. The prophecy respecting American destiny amounts to this: In the new Hellas (the modern world) Aphrodite (the beauty of form) and Apollo (the light of the mind) shall be wedded, and from them shall spring a new race of gods (ideals) that shall mingle with mankind and uplift them till God and men can banquet together at one divine board. The optimism of this view, at a time when other poets are condemning the present order without reserve, is encouraging. It is the gospel of acceptance, the result of vision more comprehensive and inclusive than is beholden by other eyes. Guthrie does not shun the city, but glories in what it is and what is promises. Rare as is this vision among modern poets, still rarer is the poetic form of these songs—if one can speak of form in poems that are almost formless, so fluid are they, so free to follow the rhythmic mood of the poetic myth. Free rhythm is not, of course, an innovation but when the principle of freedom is once applied, then every line becomes an innovation—a new creation. The lyrics under this treatment have surprising flexibility and passionate, unrestrained play. As the poems were written to be read aloud, the lines are adjusted in printing to the necessities of vocal utterance. Capitals occur as in prose, but the division of the sentence into phrases and lines indicates a vocal or rhythmic and not a syntactical pause. On the whole, the book is to be admired and the poet praised for the artistic qualities exhibited and the philosophic view displayed. What is most striking, however, is the originality, an originality that becomes in the preface very near arrogance, but betokened in the body of the work by new and unexpected effects.

**Elizabeth Luther Cary, whose work on Tennyson will be remembered from last year, has issued another sumptuous volume, dealing with the life and works of Browning. It is a large octavo volume of 282 pages, and appears in excellent style with attractive binding and letter press. Twenty-five illustrations in photogravure accompany the text. The author does not attempt to throw any new light upon Browning, but to survey the ground covered by his life and poetry, to repeat the well-known story of the poet's parentage, early training, poetic influences, his achievements, marriage and later life, apparently with the one intention of strengthening the feeling "that Browning's poetry is to be read like that of other poets, not as a task, but for the reader's pleasure." The scope of the work is indicated by the titles of the twelve chapters: Ancestry and Youth, Pauline, Paracelsus and Sordello, the Dramas, Elizabeth Barrett, Married Life, Men and Women, Ethical Teaching, Italy, Poems on Music and Painting, Later Life, Opinions of Contemporaries, French Criticisms, Browning Societies. As the work does not aim to be critical or mainly interpretive, but simply narrative, little opportunity is given a reviewer for criticism. The biographical account is somewhat more complete than any hitherto, by reason of the inclusion of the facts contained in the Browning letters. And no other volume has brought together with such fullness the opinions of contemporaries, including the French. The debt that Browning owes to Shelley is stated to be the "realization that poetry may be the expression of the human soul at its most characteristic moments, that drama need not be an affair of scenes and puppets, but may be the struggle and progression of emotions and convictions in that inner theater of the mind, which is for one observer only." In view of the criticism by a Philistine—Professor Lounsbury—in the December "Atlantic" of "The Blot in the Scutcheon," the almost identical conclusion of Miss Cary that there is in the play a total lack of adequate temptation becomes effective. She thinks the lovers wilful and stupid, that Romeo was a veritable Solon and Juliet an Athene by comparison. The Browning letters are referred to as having freedom and intensity, but little unconscious revelation. "One is tempted," she writes, "at times to think of the 'reasoning romance' to which poor Keats so much objected in the letters of Rousseau. His own 'little correspondence' with Fanny Brawne, if contrasted with that of the Brownings, is a most illuminating example of the extreme possibilities of difference between the love-letters of poets." The relation of the elder Barrett with Elizabeth is reviewed with candor, and in spite of the protests of the son, C. J. Moulton-Barrett, the case is concluded against the father, to whom the unforgivable sin was evidently an injury to his own self-love. To one of the author's summaries, exception may be taken. In reviewing Browning's Men and Women, too much blame perhaps is laid upon Andrea's "sordid wife" for the failure that is more truly the painter's own. Andrea had eyes only for the woman-form; naturally between them there was no deeper response. The "cousin" may have seen and understood more deeply. One comparison I do not remember to have seen made before—that between "Rabbi Ben Ezra" and Fitzgerald's translation of "Omar Khayyam," which were nearly contemporary: '.There is an interesting similarity between Omar's glowing apostrophe to the jocund grape, whose juice may fill the cup that crumbles into dust, and the Rabbi's exhortation:

> 'Look not thou down but up!
> To uses of a cup,
> The festal board, lamp's flash and trumpet's peal,
> The new wine's foaming flow,
> The Master's lips aglow!
> Thou heaven's consummate cup, what need'st thou with earth's wheel?'

And the divergence between the tone of the Rabbi's mind toward him

> 'Who fixed thee 'mid this dance
> Of plastic circumstances,'

and that of Omar watching

> 'the game he plays
> Upon this Checkerboard of Nights and Days,'

is even more interesting."

Taking the book as a whole, within the limits set by the author, it becomes the most adequate summary of Browning's life and genius that has yet appeared. Of course the world is still waiting for the final biography.

O. L. T.

*"A Vision of New Hellas." By William Norman Guthrie. The Robert Clarke Company, Cincinnati.

**"Browning, Poet and Man." A survey, by Elizabeth Luther Cary, illustrated. G. P. Putnam's Sons, New York.

"The Theology of Civilization."

*In this book Charles F. Dole has achieved a great book. It is just the book that has been long, and long will be, needed. Its writer has rendered that service which Ruskin calls the greatest that any man can render. He sees something clearly, and tells what he sees in a plain way. Everywhere there is the bracing tone and the surefootedness of a man who has thought his subject through. Beginning his thinking as a sceptic, the author is a living illustration that:

"Against the darkness outer,
God's light his likeness takes;
And He, from the mighty doubter,
The great believer makes."

Without controversy, without bitterness, in a style of singular clearness and force, upon the basis of modern thought in all its richness, there is constructed a statement of the fundamental spiritual verities that abide under all changes of form. His experience well qualifies him for this work: "Brought up in the traditions of the religion of early New England, familiar with the tremendous thoughts and searching experiences of a rigid "orthodoxy," going out to live in the larger world where all the religions and philosophies compete, the Christianity of my childhood has seemed to take on a grand, beautiful and universal form, in which no element of sound, thought, genuine feeling, or ennobling memory is left out," p. xix. This also gives him serene confidence in the presence of doubt: "The realm of doubt is no foreign or dangerous country, a devil's land that we must beware of; it is a part of the universe," p. 3. Many will find help in the fine and discriminating chapter on "The Beginnings of Personality," all will be stimulated by the teaching that the mature, the highest, specimens of the race are to be regarded not as exceptional, but as typical. What they are, all are to be. p. 204.

In its largeness, its spirituality, its sanity, its kindliness, the truth as here presented is eminently fit to be the theology of civilization, or of civilized men. It might with equal appropriateness be called the theology that civilizes. One can do a friend, whether sceptic, orthodox, or liberal, no truer favor than to secure the reading of this work. It will be no surprise to us should it become the little classic of the newer form of faith.

**The latest gleaning from Henry Drummond's genius is a genuine portion of the rich harvest already garnered. A posthumous collection of addresses, they exhibit the same crystalline transparency of style, the same breadth of vision, the same chastened hopefulness, the same sweetness of spirit by which his other works are characterized. Those possessing the author's previous volumes will wish to add "The New Evangelism." Those who have not read the "Ascent of Man" and the rest, will want to read this, because Drummond is one of the very few men, so far, who have busied themselves in construction, endeavoring to give a positive embodiment to the newer religious thinking. No other man has done more to reconcile the public mind to the new spirit and view-point in theology, and to popularize the results of modern scholarship in this realm. For this reason it is perhaps no misfortune that this series of utterances, ranging from 1873 to 1892, show the gradual change in the author's convictions—a change amounting in some cases even to contradiction. Naturally, there are here some things that have been stated elsewhere; there is also much that is new.

The letter-press and binding are in keeping with the high standard of these well-known publishers.

GRANVILLE ROSS PIKE.

*"The Theology of Civilization," by Charles F. Dole, 16mo, cloth, pp. XXIV, 256. Thomas Y. Crowell & Co., New York and Boston, $1.00.

**"The New Evangelism," by Henry Drummond, cloth, 12mo, pp. 284, Dodd, Mead & Co., New York, 1899, $1.50.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Love is the medicine of all moral evil.
MON.—In this world it is not what we take up, but what we give up that makes us rich.
TUES.—True cultivation gives us sympathy with every form of human life, and enables us to work most successfully for its advancement.
WED.—Good nature is one of the fruits of Christianity.
THURS.—Love is more just than justice.
FRI.—Mirthfulness is one of the renovators of the world.
SAT.—No man is more cheated than the selfish man.

—Henry Ward Beecher.

Love Makes Life.

Tune: "Hold the Fort."

Not a life so mean or lowly
But, if love is there,
Both ingrowing and outflowing,
May be strong and fair.
Love for every unloved creature,
Lonely, poor or small;
Christ was born to show how truly
Love makes life for all.

Not a life so high in station
But without love's breath—
Neither giving nor receiving—
Is a living death.

Love by love alone is ripened;
Hearts through it grow true;
Life is bounded, filled and rounded,
By its power to do.

Having love, be sure to give it;
Give it, having not;
For in living through our giving
Share we Christ's own lot.

—Ellen T. Leonard.

Reprinted without the permission of the author.—Editors.

Christ.

Once when I was a lad—scarcely more than a lad—I happened to be in a lovely village church. The thin wax candles glowed like red points before the pictures of the saints.

A rainbow-colored glow surrounded each flame. It was dim and dark in the church, but many people were there standing in front of me.

They were all brown-haired peasants' heads, which moved up and down in a wavelike motion, rising and falling like ripe ears of wheat when tossing in the summer wind.

Suddenly someone stepped in behind me, and placed himself near me.

I did not turn, but had nevertheless a feeling that this man was Christ.

I was overcome by emotion, curiosity, and fright.

He had a countenance like other people's—a countenance like any other man's face. The eyes were looking softly and attentively upward. The lips were closed, but not compressed; the upper lip seemed to rest on the lower. His hands were folded and motionless. Even his dress was like that of others.

Can this be Christ? I thought—such an unpretending, perfectly simple person? It is not possible.

I turned away, but scarcely had I withdrawn my glance from this plain man, when it seemed to me that he who was standing by me must really be Christ.

I looked at him once more, and again I saw the same face that looked like the faces of all other men; the same everyday though unfamiliar features.

At last I became uncomfortable, and collected myself. Then it suddenly became clear to me that Christ had really just such a common human face.—*From Tourgueneff's Poems in Prose.*

UNITY

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The Field.

"The World is my Country; to do good is my Religion."

Chicago.—The "Chicago Israelite," speaking of the interparochial course of study upon the "Blank leaf between the Old and New Testaments," being conducted at All Souls Church by Messrs. Hirsch, Stolz, White and Jones, says:

"By calling upon any of the above full particulars can be obtained. The course is open, free for all Sabbath-school workers and to others for twenty-five cents single admission, or two dollars for the entire course. It cannot be too strongly impressed upon thoughtful Jews that this course of lectures affords an exceptional occasion for securing instruction of an unusually valuable and interesting nature. It is seldom that so good a chance is offered for a winter's evening of intellectual refreshment, and one night of each week cannot be spent in a more pleasing and instructive way. The subject this week is the "Asmonean Rulers," led by Dr. Hirsch.

The League of Religious Fellowship.—We have already noticed in these columns the social meeting of this organization, its first banquet held in the woman's club room, Art building, on December 4th. These further particulars will interest our readers. Mrs. Woolley's opening address was on "Breadth and Stability in Religion." She was happy in her introduction, giving briefly the story of "Nathan the Wise"—seeing in this a prophecy of the freedom of thought of to-day which makes our league possible, as examples of men who stood for breadth and stability, she mentioned Phillips Brooks and Heber Newton in the East, and Professor Swing and Dr. Thomas in the West. Dr. Rondthaler followed Mrs. Woolley in a brilliant talk, agreeing in the main with her and expressing his approval of the league and his desire to join it. Miss Wadsworth gave us a bit of fun. She claimed that the club idea dated back to Shakespeare's time, and in proof of this, said it was not uncommon for men and boys in the street to cry "Clubs!" "Clubs!" "Clubs!" Rev. Dr. Brushingham of the First Methodist Church spoke briefly and he was followed by Miss Sadie American and Mrs. Blackwelder, one of the first presidents of the club. Then followed the social meeting and the long table was abandoned with the unanimous feeling that the first banquet had been a success.

An English Woman on the Boer Problem.—The visit of Mrs. Percy Widdrington to Chicago, next week, is an event that ought to enlist wide interest and command large attention. In addition to the fact that Mrs. Widdrington—the Miss Enid Stacy that was—is one of the most brilliant of English women now before the public, she will speak in Chicgao on the "Moral Issues of the Transvaal Question." Speaking as a cultured English woman, a lady who has taken her degrees at the University College at London, her sympathies are with the people who, at this time, are giving to her own country such stubborn resistance; and the attempt to coerce which is causing England such heartaches as well as costing countless treasure that is much needed elsewhere. Mrs. Widdrington is a member of the Fabyan Society and, at one time was a member of the National Administrative Council, which position she resigned upon her marriage to the Rev. Percy Widdrington, now vicar of St. Phillips, New-Castle-on-Tyne, but she gives a portion of each year to lecturing. Her visit to the United States will be brief. She has been heard with great delight in Philadelphia and other points to the Eastward. She probably will be heard in Chicago only at Steinway Hall, on Mr. Salter's platform, on Sunday morning, December 31st, and at All Souls Church on Sunday evening of the same day. She has a dozen attractive topics upon which she lectures, but it was thought that the above topic, just now, lies pre-eminent, not only in public interest, but in international morals. It is to be hoped that Mrs. Widdrington will have large houses, not for her sake nor for the societies under whose auspices she speaks, but for the sake of the truth she may tell and the issues involved.

In Memoriam.

The older friends of Unity Church (Chicago) will remember the center of life and light that was represented by the home of Mr. and Mrs. Thomas Howard; and what a conrtibution to liberality and cheerfulness their lives were. The good husband went two years ago, whither the genial wife has recently followed. Rev. F. C. Southworth, secretary of the Western Unitarian Conference, read the burial service, in the presence of mourning friends, on Sunday, December 3d. Their interest in UNITY and its message began when the paper began and ended not until death severed the connection and then the power was not broken and their helpfulness is not withdrawn.

The following lines, by one near to Mrs. Howard, will express the feelings of many of our readers:

TO O. C. H.

Because my hands were empty and my heart was full
I sent to you last year a homely rhyme
To mark the coming of the Christmas time.
You had all light, but Love my candle lit;
I felt, somehow, that you would care for it.

And now—ah me! December scarce begun
They hung the violets upon your door—
Around the threshold snowflakes floated o'er
Like angels' wings.—Through sad hours now the bell
Sounds not for you the Yule-tide thought to tell.
"She cannot care for aught our hands may do
In the new world which she has journeyed to."

I will not think so. Oh, I know she cares
For all she loved—perhaps our life still shares,
And so I push back Death, Life's latch to lift
And lay within, my love—the soul's best gift.
Blessings upon you! Blessings and good cheer
Enfold you, Dear. Beyond, in Heaven's New Year
(Do you not catch the voice and smile of her?)
God's blessing on you, Blessing that you were.

A. D. W.

December 13, 1899.

Books Received.

The Macmillan Company, publishers, 66 Fifth avenue, New York:

"Lights and Shadows of a Long Episcopate," being reminiscences and recollections of the Right-Rev. Henry Benjamin Whipple, D. D., L L. D., Bishop of Minnesota. $5.

"Child Life in Colonial Days," by Alice Morse Earle. With many illustrations from photographs. $2.50.

Little, Brown & Co., Boston.

"The Bronze Buddha. A Mystery," by Cora Linn Daniels.

G. P. Putnam's Sons, publishers, 27 and 29 West Twenty-third street, New York:

"Religion of Israel to the Exile," by Karl Budde, D. D.

"Sleepy Time Stories," by Maud Ballington Booth. With introduction by Chauncey M. Depew. Illustrated.

"Reminiscences," by Aaron M. Powell of the Anti-slavery and other Reforms and Reformers. Published by Anna Rice Powell, Plainfield, N. J.

"A Winter Holiday." Bliss Carmen. Small, Maynard & Co., publishers. 75 cents.

Are You Thinking of Christmas?

Do the following notices of "Jess, Bits of Wayside Gospel," by Jenkin Lloyd Jones, suggest anything in this direction.

Charming sound and beautiful wayside Gospel.—David Starr Jordan.

Drawn from the heart of nature, leading to the peace of God.—Intelligence, Seattle, Wash.

American Literature has hardly the equal of "The Religion of the Bird's Best."—E. P. Powell.

It is well that Jess died. She becomes a spirit pleading for the slights put upon our dumb companions.—Edith Keeley Stokely.

This is almost more than a good book; it is an inspiring book. It does not preach; it allures the reader without his knowing it, to high moral levels.—Chicago Tribune.

Broad, liberal, loving, true; addressed to Jew and Gentile, Catholic and Protestant, the rich and the poor, the humble and the simple. It is a book that should be in the hand of old and young—to comfort the one as he walks through the valley of death, to help the other as he lifts his young eyes to the hills, whence cometh help.—The Buffalo Commercial.

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